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MANUAL METHODS

OF

SUNDAY-SCHOOL TEACHING

WITH FULL DIRECTIONS
AND PHOTOGRAPHS OF WORK
EXECUTED BY SUNDAY-SCHOOL PUPILS

BY

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MAKING PAPER-PULP MAPS OF PALESTINE.

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CONTENTS

PAGE

INTRODUCTION: The Manual Methods Available 5

CHAPTER I: Model Work 8

CHAPTER II: Map Work 11

CHAPTER III: Blank-book Work 23

CHAPTER IV: Ways and Means 29

APPENDIX A: The Essentials of a Good Sunday-school . . 37

APPENDIX B: A Sunday-school Curriculum 38

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PREFACE

No more earnest educationalists are to be found to-day than Sunday-school teachers. As a class they are more than ever dissatisfied with the results of their efforts. Not because they are doing poorer work than used to be the case. Sunday-school teachers, as a whole, never did their work so well. But theirs is the pious discontent of seeking the best ways and means. They want to borrow of one another. And they want the benefit of the larger experience of their fellow teachers of the school world, particularly in regard to methods of teaching history and literature. For such inquiring Sunday-school teachers these pages have been prepared. What is offered has been learned on the floors of an elementary school and a large variety of Sunday-schools in city, town and country. It has been learned, such as it is, with the help of many able Sunday-school teachers, some of whom know more about Sunday-school than day-school practice, and others more about the practice of day-schools than of Sunday-schools. There is nothing herein laid down which has not stood a practical, if not a protracted, test, in both kinds of schools. Both theory and practice are cited. They are supported by photographs of products of manual work of Sunday-school pupils and of some of them engaged in the operations recommended. It is hoped that what is submitted will be of practical assistance to those in quest of directions for manual methods in Sunday-school teaching, and that students of religious education will find the ideas suggestive.

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PALESTINE.

A cast, 30 x 24 inches, used as a copy for making relief maps in sand and paper-pulp.

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INTRODUCTION

THE MANUAL METHODS AVAILABLE

MANUAL methods are prized in elementary schools for the study of history, geography, literature, art and arithmetic. History, literature and geography are formal studies of a Sunday-school.

The question is raised naturally of how far manual methods which have proved successful in elementary schools may be used to advantage in Sunday-schools also. The distinguishing principle of modern education is self-expression. A pupil is to learn by expressing the ideas which he has and those which he is striving to learn. Self-expression is both an accomplishment and a stimulus to learning. It is an art, which it is the very object of education to cultivate. Education is accomplished by giving content and form to self-expression.

Conversely, learning has been inculcated too commonly by impression. On this plan the endeavor is to sow knowledge by books and teachers, with the expectation that more or less seed will take root in a pupil's mind. Success is sought also by repeated seed-sowing. This method makes much of verbal memory and less of mental assimilation. It demands literal reproduction rather than natural generation. It encourages passivity in a pupil instead of forcing his activities. The learner is induced to be imitative rather than constructive. He strives to be like other people rather than to be himself. His individuality is arrested. This process cultivates the selfish instincts. For the effort of the student is to receive ready made what he ought to form, frame and give. His talent is folded in a napkin and not put out at interest. Morally, mentally and physically it is better to give than to receive.

This accords with the mission of education, which is social. Now manual work is self-expression. But the ideas projected in manual work must be ideas which it is natural for a child of a given age to frame at the time.

History, for instance, is to be studied in the order of the development of civilization, beginning with the state of savagery. The young child is primitive in his tastes. He loves out-of-door life. He imitates the dwellings, the simple modes of life and the sports and institutions of primitive man in his play. The games which children cultivate are the pastimes of young races. They dramatize the recreations and more serious pursuits of remote ancestors. Children delight in primitive occupations and have use for crude implements and weapons. The drawings of rude races are such as they use to express location and form. The stories children relish are those of the peoples whom they most resemble in resources, tastes and talents. The Esquimaux, the tent-dwelling nomad, the agriculturist, the city dweller appeal to them in order. The superstitions of children reveal a development corresponding to the culture periods of the race. Their capacity for religion corresponds to the growing knowledge of God and

morality revealed in race history; and nowhere so perfectly and fully as in Hebrew history, so thoroughly recorded in the Scriptures. This argues, to be sure, for a graded curriculum for Sunday-schools, as in harmony with the self-expression of manual methods. But whether the courses of a Sunday-school be graded or not, the hand should be employed as far as possible in expressing what a child is engaged in learning.

The manual work employed by the elementary school for the teaching of history embraces the construction of models of the dwellings, implements and weapons considered, producing art work characteristic of the successive peoples studied, the writing of narratives and making of maps. Pictures are used also for illustrating landscapes and the habits and customs of different peoples. The literature work accompanying the history includes oral stories, reading, recitation, note-book work and dramatization.

In Sunday-school little or no attempt need be made to reproduce the liberal or fine arts of the peoples studied, as this may be left to the day school; and the time permitted for Sunday-school instruction is too limited to expect it. But gift work, as a kindergartner would put it, may be used in place of occupation work. Models of oriental dwellings, implements, etc., can be purchased ready made. These may be handled at least, and will serve to illustrate the habits and customs of biblical and mission peoples scarcely less than if they were made by the pupils themselves. The Sunday-school may make as extensive use, however, as the day school of map-making, note-book work and pictures.

The employment of manual methods in Sunday-school instruction is comparatively new. Picture-pasting and note-book work, sometimes of an ornamental character, have been in use in Sunday-schools for some time and are widely prevalent. Oriental models for Sunday-schools have been manufactured for several years; but they have had little sale, and their use has been confined almost entirely to kindergarten and primary grades. The manual study of biblical geography is common now in the boys' department of the Young Men's Christian Association. It has been employed at the model Sunday-school of Teachers College, Columbia University, for two years, and for one year at the First Union Presbyterian Church and at a Sunday class of children at Union Theological Seminary, New York. Since the exhibit of maps made by the pupils of the second of these schools at the exhibition of the Second Annual Convention of the Religious Education Association, at Philadelphia, in March, 1904, and at the Convention of the Sunday-school Association of Western Pennsylvania, at Pittsburg, of the same year, and the more comprehensive display of this work, which was made at the Sunday-school exhibit at Teachers College, Columbia University, a little later, the number of Sunday-schools using manual methods of instruction in geography has been multiplying rapidly.

The results of manual methods of teaching in Sunday-schools are evident enough, although the full benefits of any new method of teaching cannot be demonstrated fully until it has passed the experimental stage and teachers have learned to use it with technical correctness and without lapsing into making the method an end in itself instead of a means to the spiritual purpose for which the school stands. Sunday-school pupils are clearly more interested in biblical history when assisted by map-making,

oriental models and note-book work. The presentation is more concrete and better understood and remembered. The history is mastered in more detail, and the spiritual heroes of the biblical narratives appeal to pupils more powerfully. Teachers are stimulated to an even greater degree than pupils. They learn much more themselves and gain in confidence and zeal. The children became proud of their school and no longer disparage the quality of its instruction in favor of what they obtain at day school. The attendance has shown a marked increase in schools which have employed manual methods of teaching, particularly in the case of boys and young men. No other pupils prove to be more easily interested in Sunday-school than young people; and the use of manual methods appears to solve how to hold the attendance at Sunday-school of those of adolescent age. The accessions to the membership of the church, whose Sunday-school happens to have employed manual methods more thoroughly than any other up to this time, doubled in number during the first year of their use. If children are more naturally religious after twelve than before, as psychologists now are insisting, such results are to be expected if only rational methods of teaching be employed. The purpose of this essay is to show that manual work is a rational method for the teaching of the courses attempted at Sunday-school.

Three varieties of manual work have proved to be of special service in Sunday-schools which have attempted this kind of teaching. They are map-making, blank-book work and the handling of models of oriental objects. These methods are intimately related and are to be used more or less in combination. They are to be combined also, of course, with other methods of instruction, such as oral work, reading and memoriter work, which must not be less emphasized than formerly. Bible stories are to be told, read and recited over oriental models; and school-made maps, picture-books and note-books are to be compiled with the same concrete illustrations of biblical history in the memory if not in view of the eye as well.

SAND MAP OF JERUSALEM.

The Rev. Milton S. Littlefield, pastor of the First Union Presbyterian Church, New York, teaching history over a sand map of Jerusalem, just made by the class.

CHAPTER I.—MODEL WORK.

ORIENTAL MODELS AND COSTUMES.

Costumes and shepherd's club from Palestine ; house, well-top, water jar, tent, Herod's Temple in plaster, the same in aluminum, cast of Jerusalem, temple furniture, dining table and couches, cubit measure, lamp, hand-mill, phylactery, scroll, sheepfold, flowers of Palestine and tomb with rolling stone. Shown at the first annual Sunday-school Exhibit at Teachers College, Columbia University 1904, in connection with the course in Sunday-school Teaching.

Model work consists in the setting up and other handling of models for illustrating the manners and customs of peoples of biblical times. Models are designed to illustrate both Bible stories in the primary grades and biblical history in the other grades of a Sunday-school. They prove helpful to both children and adults, who value them alike as more concrete than pictures.

The models which are manufactured for Sunday-school purposes are made of wood, metal and cardboard. They vary in size from eighteen inches square to an inch in diameter. They include an oriental house about a court, a dining table with couches, a sheepfold, water jar, well, hand-mill, frontlet, lamp, cubit measure, scroll of Scripture, tomb, the temple furniture, the elevations of the temple and its courts and a box of building blocks.

Some teachers have had their pupils make the oriental models desirable out of thin cardboard. This adds to the knowledge of the objects represented. It takes extra time; but the time can be had in some cases by using evenings during the week. The work is an excellent occupation for a boys' or girls' club.

Besides the models already enumerated a tent should be made of upright sticks a few inches long, standing on a piece of board, for the support of black paper muslin, to represent the black goat's hair cloth of

NOMAD TENT.

Mounted on a sand-table. Made by a boy thirteen years old, of the Model Sunday-school at Teachers College, Columbia University.

the tents of the patriarchs and the Israelites when roaming the wilderness. Views of Bedouin tents may be found among the numerous penny pictures on sale, and will prove sufficient to direct the simple construction involved.

Some of the models may be copied in damp sand, as a house, dining table and couches and the temple elevations. The models again can be set effectively upon a sand-table. The sand may be used for making the grounds about a well, house or tomb.

In the primary grades many of the Bible stories may be classified according to the accidents of physical environment, as well, house, dining-room and temple stories respectively. Such a classification is advisable, both for illustration and review work in the history grades also. For instance, the table and couches for the reclining of the diners will illustrate the table-talk of Jesus recorded in Luke 14: 1-24; and, among other things which there figure, the upper and lower seats may be pointed out. Ref-

erences may be added of similar occasions where Jesus was entertained by Pharisees, the two suppers at Bethany and the farewell supper of Jesus and His disciples, and His appearances at Emmaus and Jerusalem on Easter night. Stories, of course, may be arranged in order on other plans in addition. They may follow one another in more or less chronological sequence or according to the religious lessons which they may have in common.

ORIENTAL HOUSE.

Mounted on a sand-table for the telling and reciting of the house stories of the Bible. The First Union Presbyterian Church, New York.

CHAPTER II.—MAP-WORK.

SAND-TABLE.

A Hammett sand-table, upon which a map can be moulded and then elevated in view of a class.

Geography work should begin with history study at the tenth or eleventh year. Smaller areas only should be represented for children who are younger, *e. g.*, a camp, an oasis, a shrine or battleground or other landscape, and best on a sand-table. For until children are nine years old they cannot be expected to have the space sense necessary to appreciate how extensive an area may be represented by a map of a larger territory. The time sense necessary to understand history, as distinguished from story, is developed at the same time as the space sense required to appreciate the meaning of maps. Geography and history study should both begin at the same time and be pursued together in the closest connection. They interpret each other, and each is necessary to the understanding of the other from the very first. Biblical geography work, in consequence, should be distributed over the years devoted to courses in biblical history—*e. g.*, from the tenth to the sixteenth year, the different countries involved being studied no faster than the historical courses may require.

No way to learn a map is comparable to the making of it, particularly for children. This is true whether only learning a map well be considered or learning it well in the shortest space of time. Maps may be moulded in relief, made in colors on a plane surface, sketched by water lines only to locate towns, and by points only to locate places and events. The four kinds of maps, to be sure, may be combined in one. For a relief map may be colored and towns and names and even journey lines marked upon its surface. Each kind of map, however, has a distinct advantage over the others; a relief map to learn elevations, a surface map to study political divisions, a line map to locate places by name and trace journeys, and a point map to show relative distance and direction and locate events by phrases defining them. These lessons are all better learned if studied one at a time by means of a separate map in each case. This accords with mental nature. For the mind resorts to separate mental pictures for different aspects of a country. One does not think of the towns of a coun-

THE PLAIN OF ESDRAELON.

Moulded in modified clay, with paper slips to locate biblical events, and flags to mark the battle-fields of Barak, Gideon and Saul. Made by an instructor for the first annual Sunday-school Exhibit, at Teachers College, Columbia University, 1904.

try, for instance, when particularly bent on recalling its mountain ranges or rivers. Moreover, the several different kinds of maps can be made in a shorter time and more easily than can one map containing all that the other maps would have between them. For paper or cardboard is far more quickly colored than paper-pulp, and it is harder to inscribe names on the latter material with a crayon or brush than to write them with a pen or pencil on paper.

The different kinds of maps should be made both in the order of the respective impressions which they should make and in the order of the ease also with which they can be made. Fortunately, a relief map is both the easiest to make and is first in importance. For it is nearest to nature in representing a country in three dimensions and connects itself directly with the landscapes which a child sees and travels over. It is a most important fact also that a relief map of a country once conceived will be read inevitably into all surface, line or point maps of the same country, which may ever after be used. This fact should be kept constantly in mind. The surface map in colors is the next easiest variety to make. And the political divisions represented by the different colors are more general and, therefore, easier to understand than the more minute locations within them. A line map of water lines, locating towns, requires both more knowledge to make and more care in the making. A point map of towns, places and events alone calls for more training still and an independent knowledge of distances and directions, because of the absence of even water lines for guidance.

All of the four kinds of maps recommended are easily made, when attempted in the right order. If this be so, the first question is the number of maps to be studied. Six maps are necessary for the study of biblical history; and they are to be made in their historical order. First, the Ancient World, extending from the Euphrates to the Nile, for the patriarchal period; second, Canaan and Egypt, for the Exodus period; third, Palestine, for the period of Israel as a nation and New Testament history; fourth,the

Plain of Esdraelon, for the many events there located in the periods of the Judges and Elijah and Elisha particularly; fifth, Jerusalem and Environs, particularly for study of the life of Christ; sixth, the Mediterranean Basin, for the period of the apostles. Each of these maps should be made by relief and surface work as an introduction to the history which calls for them. Line and point maps should be made more or less gradually during the study of the historical narratives.

For map work a map-room is very desirable. It should be furnished with one or more sand-tables, and a work-table for the making of individual relief, surface, line and point maps. If a map-room is not available, some space may be found for the sand-tables, and a place for a work-table. The latter may be only a board on saw-horses, or one fitted in front of a pew, in the gallery of the church.

1. Relief Maps.

A. Land Maps.—The first relief map ought to be made by the whole class together, directed by the teacher. For this purpose there is nothing comparable to a sand-table. About eight pupils and a teacher can work at once at a table three feet square. An equal number can follow the work by looking over the shoulders of the others. The sand should be damp. The sand for most maps should amount to about one-half an inch in depth, when spread over the tray. The teacher may outline the bodies of water and indicate the mountain ranges; and different hands can expose the bottom of the sand tray within the sea lines and heap up the mountains as desired. Other pupils can pat down the coast plains and other low levels. The rivers can be traced with the finger. A relief map should be used as a copy for the operation. The teacher may have to correct the exaggerations as the work proceeds. When the map has been properly shaped, as much more time will be necessary to make the surface everywhere as smooth as possible, in order to give the appearance of distance to the areas represented. Meanwhile a general idea of the historical course contemplated should be offered to give point to the geographical features of the map. If the map be of the Exodus period, for instance, the pupils moulding Egypt should be told that they are shaping the country from which the Hebrews are to be emancipated. Those moulding Palestine must know that they are shaping the highland country which is the chosen land and goal of the migration, which is the subject of the course. Those who flatten the land for the desert must know that they are working on the region to be crossed. Those who pile up the mountains of Sinai must be told that this is the first objective point of the Exodus, and where the Hebrews are to enter upon the worship of God under the name of Jehovah. A scale should be marked in the sand and pupils should measure different distances according to it; and obtain a definite idea of the dimensions of the country represented by the map and the distances between different points of interest involved in the history to be studied. Or the Jordan system of one hundred miles from the northern end of the Lake of Galilee to the southern extremity of the Dead Sea, may be used as the measuring standard. It is necessary to have a bucket for extra sand or to receive any excess of it already in the

STEREOSCOPIC WORK.

A class of the Boys' Department of the Y. M. C. A., studying Palestinian geography by means of stereographs, located by a map, and writing down the results of observations made through the stereoscope.

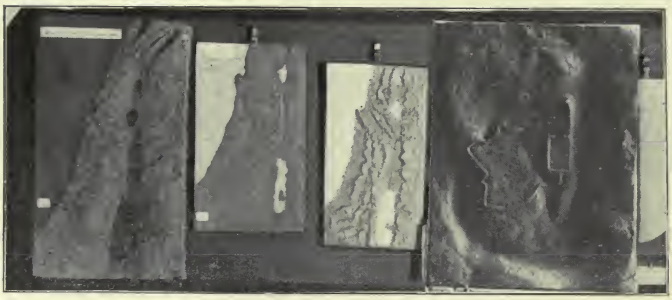
sand-tray. A vessel of water is necessary to moisten the sand in the first place.

A stereoscope is an invaluable aid in sand-map work. Seen through this instrument stereograph landscapes stimulate the imagination to an impression of distance which the most correct of maps will fail in a measure to suggest. They accomplish this by revealing the expanse of only small parts of the area represented by the map on the table. Because the two prints of a stereograph are the views of both the left and right eyes and are brought together by the lenses of the stereoscope, the perspective is perfect and objects stand out in as bold relief as to the naked eye of the traveller who stands on the soil of the Palestine hills. The stereoscope transports the operator to the country itself; and creates the illusion that he is actually there. Used by itself a stereoscopic outfit is expensive, as every member or two of a class must have an instrument and a stereograph to keep all pupils engaged and equally interested. A single stereoscope and set of stereographs, on the other hand, will answer for a class at a sand-table, as has been found by actual experience. For while one pupil is looking through the lenses the others are meanwhile thoroughly interested in looking at the almost inexhaustible configurations of the relief map spread before them on the sand-table. The sand map and stereoscope seem made for each other. It is hard to say which enhances more the value of the other. This is particularly true for the plain of Esdraelon, the hills of Galilee, the Lake of Gennesaret, the city and hills of Jerusalem, the vale of Shechem and the plain of the Jordan about Jericho.

B. Embossed Relief Maps. Before undertaking individual relief maps of paper pulp, clay or other plastic material, it is well for each pupil to color an embossed relief map to impress the several elevations already presented by a sand map by sharply bounding the areas of different heights above the sea. The Klemm embossed maps of Palestine and the Exodus countries from Egypt to Palestine, seven by four and one-half inches each, and the Basin of the Mediterranean Sea, twelve by seventeen inches, may be had for from two and one-half to ten cents apiece. A good color scheme for the purpose is of blue for water bodies; green for coast and other low-lying plains; orange for higher foot-hills, *e. g.*, the Shephelah of Palestine ; brown for high table-lands and mountains ; and yellow for an area below the level of the sea, *e. g.*, the Jordan valley south of Lake Meron.

The coloring matter employed may be crayon, colored inks or water paints. The coloring can be done with crayons in one quarter of the time that is possible with a brush; and, to save time, it has been found advisable to use crayons at Sunday-school and to give an extra embossed map to each pupil to paint at home in water-colors, with his crayon colored map for a copy. This map study has the advantage of being done on a base which is thoroughly accurate, particularly as the proportions of the sand map are only approximate.

C. Paper-Pulp Maps. The third step is the moulding of individual relief maps in a plastic material which will hold its form permanently, a result out of the question, of course, in the case of sand. These maps may be small; but they had better be not less than ten by eight inches. For this



RELIEF MAPS OF PALESTINE AND JERUSALEM.

First work by pupils: the first two maps in paper-pulp from the First Union Presbyterian Sunday-school, New York; the third map in putty, from the New York Orphanage; the fourth map a plaster cast made from a clay model, moulded by two boys of the former school, four months after examining a cast of Jerusalem at the Museum of Union Theological Seminary, which is shown on page 8.

purpose, paper-pulp, clay, modified clay, putty, and dough of salt and flour, all have their claims. Clay and dough both call for basins, soap and towels on the completion of the operation. Modified clay soils the clothes very easily. Putty adheres to the skin and has a disagreeable odor. Paper-pulp is a little slower to work; but it has the advantage of being cleanly. It produces an excellent map with just the uneven surface desirable. It can be colored also and mounted on cardboard; and hung upon the wall of the child's home, if he pleases, where it will remind him continually of the Bible lessons learned in Sunday-school. Dough, of one part flour and two parts table salt mixed with water, also gives a properly uneven finish and takes color well.

For making paper-pulp maps a level table is needed, vessels for the pulp and a sheet of some material on which to lay and shape the pulp. Wood for this purpose is expensive and is sure to warp. Glass is excellent. It has the advantage of transparency. The pulp needs to be moulded over an outline map of the water lines only. For the map must be made accurately. Such an outline may be made on thin paper by tracing from a print map. The outline made can be laid under the glass. Thick linoleum is considerably cheaper than glass. It is flat and waterproof. To be stiff it should be three-sixteenths of an inch thick. The outline will have to be laid on the top of the linoleum, and the paper-pulp moulded directly upon it. It is well to cover the table with white enamel cloth, on which the work may be done.

The pulp comes in large sheets, which should be torn up, some of it the size of a hand and some as small as possible. Both varieties must be soaked in water for a few minutes at least, before using. The pulp will rot and smell if left in water several days. The larger pieces thus prepared should be split or peeled into thin sheets. These may be laid for coast plains and river basins, which, otherwise, are difficult to make thin and smooth enough. The mountains and highlands may be made of pinches of the smaller pieces of soaked pulp. The seas should be marked by exposed areas of the glass or paper beneath the pulp. The water areas may be colored blue, when the map becomes dry and is mounted on cardboard. Pupils should have a relief map hung before them for guidance, or else copy their colored embossed maps already made. If the pulp map is not completed at one sitting it must be thoroughly soaked for the additional work, or the new pulp will not attach itself to the old without glue. Small sponges will be found useful to press down the pulp and take up the water in it, and may be squeezed into vessels holding the soaked pulp. It makes the operation less sloppy. But the more the work is done with the bare fingers the better for the educational purpose of the operation. For a child's mind is distinctly in his finger tips.

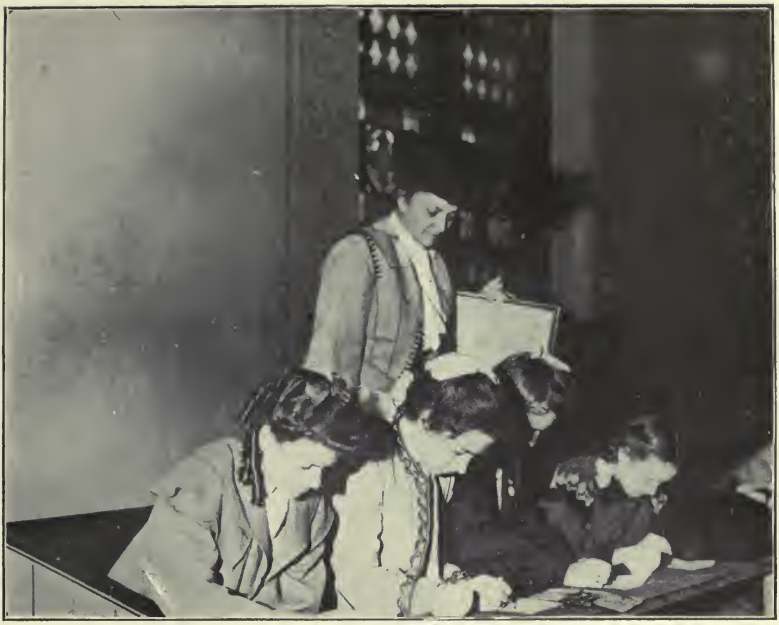
By the next Sunday the pulp will be thoroughly dry. It will lift off paper particularly without trouble. The map should be glued on thick cardboard cut to the same size. The same day the cardboard exposed at the seas should be colored blue, and the rivers traced in the same color. It is of great advantage to color the elevations, in order to make their lines of demarcation more definite to the pupil. For this the color scheme used on the embossed maps should be employed. To save time, the mountains alone may be colored in Sunday-school and any area below sea level; and the seas, lakes and rivers can be painted by pupils at their leisure at home. If the paper pulp used be green it may be colored for the lands just above sea level or not, as desired. It is hard to say whether water colors or inks are the more satisfactory to use. The results are hardly distinguishable. Crayons may be used with rapidity, but the results are not as good. In any event the rivers should be done with a blue pencil. Dennison rings may be pasted on the back of the cardboard; and the map will be ready for hanging on a wall; and best by a colored ribbon.

THE SIZE AND ELEVATIONS OF PALESTINE.

New York and Palestine according to the same scale. An embossed map of Palestine colored by water paints, to enforce the elevations of land. The first study, done by paper-cutting, by a young man; the second study, prepared by a Sunday-school teacher for a copy for her class.

THE POLITICAL DIVISIONS OF ISRAEL IN COLORS.

The united Kingdom; the divided Kingdom; Syria under Assyria; Israel destroyed by Assyria; Judah carried captive by Chaldea; and the Kingdom of Saul. The first maps being five of a series of seventeen of the period, prepared by the Rev. Milton S. Littlefield, for the teachers of the First Union Presbyterian Sunday-school, and the last map, being made by a pupil of the same school.



COLOR WORK.

Painting maps of political divisions with colored inks, at the First Union Presbyterian Sunday-school, New York.

Surface Maps.

After the elevations the political divisions of a map must be learned. This is done best by laying colors on charcoal paper or cardboard. Crayons, water colors or colored inks are all available. The colors for the different countries may be selected by the pupils as desired by each. This map study will require the grouping of the bodies of land and water once more. They may be outlined lightly with crayon or pencil beforehand. An outline may be traced from a printed map and cut out with scissors and used as a guide for drawing coast lines on the surface to be painted. Again it will be found that the coloring can be done much faster with crayon. For the study of Israel during the monarchy several maps of political divisions will be necessary. It is better, probably, to execute all but the first of such maps during the history work, at the different times when they may be required to illustrate the course of events. Surface maps are better made on charcoal paper than thin cardboard, as the maps in this case can be inserted in narrative note-books as recommended below.

MAP STUDY FOR THE EXODUS PERIOD.

Embossed cardboard maps, the first colored with crayons, the second with water paints; pencil outline over which to mould paper-pulp; paper-pulp map, plain; the same, colored according to elevations; charcoal paper map, colored according to political divisions; line map, of names and journey route; point map, recording principal events. Made, after map moulding in sand, in the order presented, by pupils of from nine to twelve years of age, at the Model Sunday-school of Union Theological Seminary.

Line Maps.

An outline map with pen and pencil is sufficiently complete, if only the water lines be drawn. By this time pupils should be able to copy such an outline free-hand. Mountains need be indicated only if they are involved in the history work to follow. For the elevations will be read into a map without them as surely as the pupils have made the map in relief. After outlining the waterways, the towns should be located, and their names attached to them; and the seas, rivers, countries and mountains should be named also. But only those places and names should be put on the map, which figure in the history course for which the map is made. This is very important. Most printed biblical maps err in this respect, and attempt to make one map of Palestine, for instance, do for both Old Testament and New Testament study or for both gospel and apostolic history. This is done apparently in the interest of economy. Even so, however, exclusively Old Testament names are found very frequently in New Testament maps of Palestine. Something should be said by the teacher of each place recorded on the map at the time. If it be better to reserve such comment until the location is considered in the course of the history, the placing of such names on the map should be left until the events with which they are associated have been reached.

Line maps may be used to indicate journeys of important characters of biblical history, *e. g.*, the migration of Abraham and the missionary

tours of Paul. To distinguish a journey route from the other lines of a map, the former should be drawn with a colored crayon. A separate map should be drawn for each different journey, as in the case of those of Paul. The mind thinks of one such tour at a time; and it is a waste of effort to follow one journey line on a map and strive at the same time to ignore the lines of other journeys present, even if they are presented in different colors. A map should contain only what the mind requires for the purpose immediately in hand. Three mental maps are required for the three tours of Paul; and a pupil's note-book should follow the cue of his mind.

It will be found a great advantage to have pupils make their line maps in their note-books, especially as no particular quality of paper is required for them. They should be large and cover a whole page. A scale of miles should be indicated on a line map to reinforce a pupil's memory of the distances involved. The Jordan River system from the northern end of Lake Galilee to the southern end of the Dead Sea may well be used as a one-hundred-mile measure for all maps comprising Palestine.

Pupils should practice making line maps on the black-board. In this work they should follow the example of the teacher, who ought to make large use of the black-board in map instruction.

Home work may be provided by having pupils do their line map making largely, at least, at home, where they can use their previously made relief or surface maps to guide them.

Point Maps.

A novel but valuable map may be made of conspicuous dots alone, to mark the locations of the principal events of a history. The name of each place should be attached to its location and a phrase to define any event which there transpired. The map will constitute a record in brief of the history. Even the order of the events can be indicated by figures attached to the phrases defining them. To prevent crowding on such maps, a pupil may make more than one of them for the same historical period and a partial list of the events may be recorded upon each of them.

The time for the making of point maps is after the study of the events involved. Obviously they should be made either as the history course proceeds or at its close. Such work may be practiced on the black-board. Drills may be conducted also by using Hailmann's lintels. These are wooden discs one-eighth of an inch in diameter, brightly colored. They may be located by each pupil on a blank sheet of paper and the events recited according to chronological order and location. The country or countries covered by such a map will be sufficiently known by the pupil through the more elaborate maps already executed by him, for him to have no trouble in reading into the point map the rivers, mountains, etc., necessary to make it entirely comprehensible for the purpose which it is to serve.

Point maps are best made on the pages of pupils' historical note-books. Their execution may be reserved for home work.

Maps for Church History and Missions.

Missionary maps and maps for the study of church history can be made by either one or more of the different operations, which have been

described, as may be necessary. Care should be taken not to repeat the same map work which the pupils are doing at day school; and only the elevations, political divisions and the names and locations of towns and events should be worked out, which are vital to the church or missionary histories which are prescribed for Sunday-school courses.

Finally it may be said that the purpose of map work is to interpret an historical narrative and invest it with reality. If geographical details should fade from the memory, as the different routes, for instance, of the second and third journeys of Paul, the map study has fulfilled its mission if only it has enforced the historical lesson at the time.

SUNDAY-SCHOOL EXHIBIT, TEACHERS COLLEGE, COLUMBIA UNIVERSITY, 1904

Cases of oriental models, Plain of Esdraelon in clay, pupils' note-books, nomad tent, biblical maps made by pupils, graded text-books.

CHAPTER III.—BLANK-BOOK WORK.

Blank-book work includes picture-pasting, drawing, map-making, historical tables and narrative writing. It is to be closely related to other manual work and teaching methods; and is designed in one form or another for all of the grades of a Sunday-school from the kindergarten to the adult or graduate departments.

Picture Books.

The first step is picture-pasting, in connection with story work in the kindergarten and first three primary grades.

Story work with which picture-pasting is connected is several fold:

(1) An oriental model may or may not be used in connection with the story. It may be set up by the pupils on a table. For this purpose a sand-table will give the opportunity for some landscape work about the model, *e. g.*, an oasis, if the model be a well top, a hillside for the insertion of a tomb; the grounds about a house, if the model be an oriental dwelling, whether a private house or an inn. Pictures of familiar scenes will be found very helpful.

(2) The teacher should next tell the story of the day.

(3) From several pictures of different subjects the children may select one or more views which illustrate the story in question. If there be more than one picture of the events of the story, the children should be allowed to choose between them. If they disagree, their differences will furnish an excellent exercise of unselfishness. Whether pictures should precede or follow the story-telling depends upon their character. Photographs or other prints of landscapes or buildings may precede the story telling. But pictures of faces, the grouping of characters or other elements of a story, which a child is capable of imaging for himself during its narration, should follow the word-painting of the teacher. This allows an invaluable exercise of imagination, and enables a child to approach a picture with a judgment already formed. It will save him from being misled by the failure of many masterpieces to be truly oriental in detail and from some more or less undesirable theological conceptions of many great artists. A child will be taught also to discriminate more readily between reality and poetic license and its frequent anachronisms. Pictures seen after a story is told will add something to a child's conception of a scene, which will prove grateful and stimulating to his emotions particularly.

(4) Each child should fasten his picture in his note-book. This may be done at home. The picture should be attached always to the right hand side of the blank-book. It can be done by paste, or better by small white Dennison plasters. Some prefer slitting the page for the insertion of the four corners of the picture. A teacher may draw the lines for such slits.

(5) The children should then examine and explain the pictures in detail; and criticise the chosen pictures and say how far they may depart from their own impressions formed in the first instance on their hearing the story narrated; and what they add to the conceptions which they had formed.

PICTURE INTERPRETATION No. 1

By a selected picture (third page), titles (first page), a printed text (second page), a written text (third page), a printed biblical description, an original written description, and a symbol on a cover. The first three books, or five pages, from the Congregational Sunday-school, Auburndale, Massachusetts, the Rev. F. N. Peloubet, D.D., pastor, illustrating the International Lessons of 1904 and 1903; the fourth book, from St. Paul's Sunday-school, Brooklyn, Junior Department; and the fifth book, from a Baptist Sunday-school, Brooklyn.

(6) The story should then be retold by the children with the pictures in view.

(7) After a series of pictures has been mounted in the books, reviews may be conducted by having the children tell the different stories in turn, with the help of the pictures.

(8) After the contents of a book are sufficiently mastered emblems may be pasted, or else drawn and colored, on the covers or title pages of the books, which will be symbolic of the story course, *e. g.*, a cross, crown or dove for stories of Jesus, and an altar, angel or scroll for Old Testament stories. Each child may be given a choice of various emblems available. It is well also to choose a picture characteristic of the course, for a frontispiece, *e. g.*, the face of a principal character.

Story work should advance a step for children of five years and older; The next step will be the interpretation of pictures. This can be attempted in several different ways.

(a) The simplest of the interpretations recommended is by another picture. A picture, and better a smaller one, may be selected which will express some idea of the print in question, and fastened to the page opposite, *e. g.*, a print of the Horns of Hattin, for the Mount of Beatitudes, to illustrate a picture of Jesus teaching his disciples; a tomb with a rolling stone opposite a picture of the resurrection of Jesus; a sling opposite a

PICTURE INTERPRETATION No. 2.

By three original drawings: two illustrating the Feeding of the Five Thousand, and another, the Healing of Bartimaeus; and by a page of drawings, from the blackboard sketches of a teacher. The first drawing, by a boy of eight years old and the second and third, by boys of five, of the Model Sunday-school of Teachers College, Columbia University; and the last drawing, by a boy of the Boys' Department of the East Side Branch of the Y. M. C. A., New York, Mr. H. S. de Brun, teacher.

print of the fight of David and Goliath. These examples are all taken from picture books of Sunday-school pupils.

(*b*) In the second and third grades of the primary department, interpretative titles of pictures may be attached to them either by pasting or writing. These may be selected by pupils.

(*c*) In these grades descriptive Scripture texts also may be pasted opposite pictures, or they may be written. In both cases they should be selected by pupils, with the aid of the teacher. The texts may be memorized.

(*d*) Original descriptions of pictures may be attempted in the third grade, consisting of probably two or three sentences.

(*e*) Finally, third grade pupils at least can illustrate prints by original drawings. Even children of five years of age have done this work.

To home work may be relegated all of the pasting or other fastening of pictures and texts, the writing of texts and descriptions of pictures, and drawings. The memoriter work also may be done at home.

History Books.

History study begins with the fourth grade, when children are nine and ten years of age. Note-book writing then advances beyond the description of pictures and becomes a continuous narrative of an epoch.

Narratives should be illustrated by maps, pictures and drawings. The maps may be made both in color and with pen or pencil. One or more color maps, as may be necessary, should indicate political divisions. Line maps in pencil or ink are necessary to locate towns, rivers, seas and mountains by name and trace important journeys; and point maps to locate events, as described above under map-making. A color map, either flat or embossed, to show land elevations, will make an excellent frontispiece for a history note-book. Prints of both scenes and landscapes can be pasted in the books where they belong, to illustrate the narrative. Original drawings are invaluable also for illustration.

INDIVIDUAL BOOKS.

The narrative may be dictated in part by the teacher. For the rest the pupil can be guided in his writing by information gained in the class-room, by reading the Bible and other books and lesson helps and by maps and pictures.

The narrative work ought to be very simple. It should be divided into chapters. They need to be larger units as a rule than those of the biblical chapters involved. The narratives can be preceded by a table of contents, which will outline the course and serve as an introduction to it. Each chapter also may be opened or closed by a summary of its contents. A table of leading dates to be memorized can be added to the book. An index also can be made of events and names of persons and places.

Much of the note-book work can be assigned for home work. So can the mounting of the color maps and the drawing of the line and point maps and the execution of drawings. Pupils prove to be much more ready to do such work at home than to study lessons beforehand for recitations, which do not call for manual work. Boys and girls have been known to copy as much as an entire gospel in a note-book.

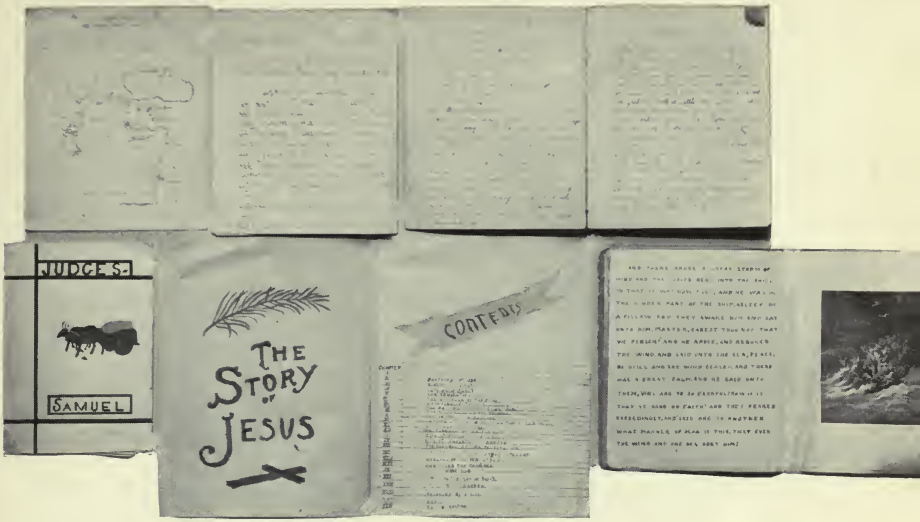
Narratives may be written, whether at home or at school in part, at least, as answers to successive questions given out by the teacher. Such questions may be answered by referring to the biblical records for the information necessary. But larger passages than single biblical verses should be indicated by the teacher for obtaining the information required. Some questions ought to be given which call for thought, however simple may be the process of putting the two and two together. A question or two exacting moral judgments should be added.

In order to make note-books valuable to pupils and insure a proper care of them they can be either tastefully bound or else made by the pupils themselves or by a young people's club of the church. A very tastefully bound note-book can be had for ten cents.

CLASS BOOKS.

Besides individual note-books of pupils, a historical note-book has been successfully attempted, the several chapters of the narrative of which are written by the different members of a class in turn.

A chapter is to be written only after the subject of it has been recited upon in class and elaborated in the individual note-books. A pupil then



HISTORY NOTE-BOOKS.

Maps and narrative of Paul's Second Tour. Class book, showing two chapters on Journeys in Palestine, by different pupils; book cover, title page, table of contents, one page of three volumes of a copy of text of the gospels. The first and second pages, from the New York Orphanage; the class book, title page, and contents, from the Winthrop Sunday-school, Boston, by boys of from fourteen to sixteen years old, the Rev. W. B. Forbush, Ph.D., pastor and teacher; the cover, made by a boy of sixteen, of the Boys' Department of the Y. M. C. A., New Haven; and the gospel copy, from the Congregational Sunday-school, Auburndale, Massachusetts.

reads his chapter to the class. It is criticised by the other members, by the aid of their own note-books. The maps and other illustrations and cover of the class book may be secured by selecting the best copies which may be submitted by the different members of the class in competition.

The experiment referred to is one of the Rev. W. B. Forbush, Ph.D., with a class of young men in Boston. The subject of one class book was The Life of Christ and of another Journeys in Palestine.

Class-book work is excellent for a summer course, when special courses often are very desirable. Probably no better subject than a journey through Palestine could be proposed for the purpose. The course may follow the ordinary route of modern pilgrims to the Holy Land, beginning at Jaffa (the ancient Joppa), and ending at Beirut. The studies should be accompanied by an abundant use of the stereoscope; and the events of biblical history should be considered according to chronological order in each locality visited by the imaginary travelers.

Literature Books.

Much can be said for a separate note-book for biblical literature, or book of religious masterpieces, in addition to one compiled of biblical his-

tory, even for pupils who have not completed a historical study of the Old and New Testaments.

Such a book may be begun at the same time as the first history note-book. In it will be recorded literary masterpieces to be memorized or otherwise especially cherished, such as psalms, hymns, prayers, discourses and maxims taken from the Scriptures and other sources. The selections will be made sometimes for their own sakes and sometimes for their value for enforcing or supplementing the religious lessons of the history courses. In this way many passages from the New Testament may be used by classes while engaged primarily for the time being in studying Old Testament history.

Literature note-books can be written up and memorized or otherwise studied at home. They may or may not be illustrated. The passages may be given out by the teacher in the form of references to the Bible, hymn books and other works to be levied upon.

For the eleventh and twelfth grades and the graduate, or collegiate, classes and students enrolled in the extension, or "home," department of the Sunday-school, literature note-books may be used in two ways. A text-book, such as a biblical prophecy or epistle, or modern book, such as a work on biblical history or literature, or church history, may be analyzed. Again a thesis may be written upon a subject, the information for which can be obtained from the text-book of the course, whether a Bible book or other work.

If an analysis of a book be attempted, it should be condensed or amplified throughout in a way calculated to be of most service to the individual writer as a work of reference for future study. It is best written on the right hand pages only, leaving the other pages blank for notes, which may be added from time to time. Thesis writing is the more ambitious exercise as a rule. It is a welcome task to many, however, and writing papers on topics once introduced as a Sunday-school exercise may be extended easily to those not members of the Sunday-school.

The Rev. Milton S. Littlefield, the pastor of the First Union Presbyterian Church of New York, conceived the plan of having papers read at all of the Wednesday evening prayer meeting services during the present winter. He enlisted for the purpose Sunday-school teachers and officers, pupils of the collegiate department, and others not belonging to the Sunday-school. Two ten-minute papers are read at every meeting and are followed by a discussion. The subjects of the papers as announced include the following: The Widow's Oil, Elisha at Dothan, The Moabite Stone, The Social and Religious Life of Israel in the Eighth Century, B. C., The Religious Ideas of the Early Prophets, Judah in the Time of Isaiah, Isaiah's Message to Judah, Israel Among the Nations, Elements of Weakness in Israel, The Hand of God in History, Great Revival Movements of History, and Indirect Results of the Advent. So far not one of the appointees has failed to prepare his paper. In these exercises the Sunday-school and the rest of the church find a meeting ground, where church members can enjoy the results of Sunday-school study and make contributions in return. One result is the increase of the Sunday-school library of reference books, and their use by other than the members of the school.

CHAPTER IV.—WAYS AND MEANS.

WORKING OVER-TIME.

Coloring a paper-pulp map for the first Sunday-school Exhibit of the Religious Education Association, February, 1904. The First Union Presbyterian Sunday-school, New York.

The installation of manual methods in a Sunday-school will raise questions of a practical character, which will loom large at first to some, whose co-operation is desirable.

The questions may be reduced to four: First: "Is there time for this work in the sessions of a Sunday-school?" "Will not the geography work recommended crowd out the history teaching necessary and infringe upon the doctrinal, moralizing and hortative methods of religious instruction?" "Can time be found for manual methods in connection with the International Sunday-school Lessons?" Second: "Can space be found for manual work in an ordinary Sunday-school building?" Third: "How can manual methods be used in the absence of trained teachers?" Fourth: "Is the cost of manual work prohibitive?"

THE TIME PROBLEM.

Of these objections the first has some force, in part because it may well be questioned if the time ordinarily allotted to Sunday-school instruction is sufficient to teach what is necessary by any method, and in part because time can easily be wasted over manual as well as other methods of teaching. It must be admitted that it is very easy to spend unnecessary time in the technical operations of manual work. But the geography must be so closely related to history teaching that only the locations, names and formations necessary to the understanding of the biblical history immediately involved will be studied. This is only good geography method.

If this be done the geography work will be history work, because the physical character of countries largely determines history. Thinking geography then will be thinking history, and the spiritual implications of the history. The more purely mechanical operations are reserved for home work, where pupils can afford the time, as such work is far from arduous and passes into play. No one will dispute that geography is both necessary for learning history and facilitates the acquisition of history in direct proportion to how well it is understood. And since it has been demonstrated beyond all question that map-making is the quickest way to learn geography for children and adults alike, the desirability of manual methods for the study of biblical geography in Sunday-schools is beyond dispute. It is equally demonstrable that note-book work saves time in learning history.

Whether there be time at Sunday-school for learning the Bible by any method, whatever, has been answered by some schools by extending the lesson period to forty minutes, when the session itself remains but one hour long; and this in cases where manual methods have not been contemplated. This can be done without detriment to devotional work, either where the pupils are conducted to the church service for the greater part of their public worship, as in many Episcopal churches, or where young people's societies engage the pupils of the Sunday-school for about an hour a week in devotional services which are similar in all essential respects to those which characterize the opening and closing exercises of their Sunday-school.

Again, many Sunday-schools now meet for from one and a half to two and a half hours. Jewish Sunday-schools commonly assemble on Sunday mornings for two and one-half hours, and the biblical knowledge which the pupils acquire is astonishing. But at the most, there can be no doubt that, no matter how short the time allowed for lesson-study, more biblical geography and history and religious truth can be acquired through the self-expression methods of manual work than is possible without them.

This is as true for the International lessons as any other series. For any system of lessons in biblical history may be introduced by some geography studies. Why should a teacher keep exact pace with the lessons as prescribed for different Sundays, provided he never outstrips the published lesson helps of the course? Day schools have abandoned the plan as mechanical and sentimental of assigning lessons for teachers for every day of the school year. Elementary school teachers now, no less than college professors, are required to teach so much only by the end of a year or term; and are allowed to distribute the work by the day, as their individual judgments may be guided by the necessities of their classes. If a few Sundays be spent in map-making, other classes, which have not stopped for this study, may be overtaken at a gallop before a Sunday-school course of six months' duration has been completed. The same thing can be urged for the Blakeslee lessons or those of the Churchman series. Note-books for history work can be used with the International lessons as easily as picture-pasting which has been applied without difficulty to the same lessons in the kindergarten and primary grades. The handling of models will go with any lessons in classes of the higher grades as easily as in primary grades, where they already are beyond experiment.

UNIVERSITY OF CALIFORNIA

On the other hand, manual methods make time for themselves and in various ways.

In the first place, it must be considered how much time is lost in teaching biblical history whenever the geography involved is not once thoroughly taught throughout the course.

In the second place, after the first or relief map of a country has been made, the other kinds of maps of the same country are executed with ever increasing speed.

In the third place, it takes no longer, certainly, to make a different map each for elevations, political divisions, names of places and groups of events than to put all of these things in one map.

In the fourth place, manual methods provide home work which is so far from being irksome that children court it, and so much less arduous than other kinds of study, that they give a remarkable amount of time to it without feeling fatigue.

In the fifth place, classes unite with teachers in asking for longer lesson periods, because the study by manual methods is interesting, delightfully informing and spiritually stimulating.

In the sixth place, a great deal of time is saved by learning biblical history well on the first study of it. Ordinarily Sunday-schools teach biblical history several times over to children during their passage from infancy to adult life. This concentric method used to be general in day schools; but has been abandoned in favor of more thorough work on the first study of a subject. Repetition is valuable and some of it is most necessary; but it should not be made an excuse for haste. If the Bible be taught in story form in the primary grades, and once period by period in the history grades, from the tenth to the sixteenth years inclusive, and once more in a more mature and critical fashion in the elective courses of the graduate or adult classes, nothing more can be desired. If it be objected that many children do not remain long enough in the Sunday-school for this, it is sufficient to reply that no teaching succeeds so well in making them do this very thing. Children are never so susceptible to profound religious impressions as during the adolescent decade of their lives; and manual methods go to prove that no pupils are so easily attached to the Sunday-school because of what they get from it than the adolescent boy and girl. As for review and repetition, what method so well secures them as one which produces picture books, note-books and maps to remind the maker of them at a glance of what he has studied?

In the seventh place, much time is gained by teaching any portion of biblical history and literature at the period of life when a child has a characteristic interest in the same. On the plan advocated biblical stories may be taught until the ninth year; Old Testament history will be studied by children of from nine to eleven years of age; the life and teaching of Christ by boys and girls of from twelve to thirteen years old and the life and teaching of Paul by youths of fourteen to fifteen, the history of the Bible as a library and a revelation by those sixteen and seventeen years old; and those of eighteen years and over can study the Bible books as such, and biblical history as desired. It will be seen at once that there is time for manual methods in an Old Testament history course of three years and a New Testament history course of four years.

PAPER-PULP WORK.

Moulding maps on a board, set on a pew in the gallery of the First Union Presbyterian Church, New York.

In the eighth place, time is made by using manual work, particularly map-making, for the entertainment of a class from one to several times a year at a teacher's home; or for occupation for a boys' or girls' club with meetings once a month or weekly at the church.

In the ninth place, time is saved by the manual methods recommended by rendering written examinations and reviews unnecessary, as promotions are based better on the quality of the geography and note-book work and recitations.

As far as time for moralizing and exhortation is concerned teachers ordinarily do too much of both. To tag a moral to a story is almost as much of an acknowledgment of failure as to tag an explanation to a joke. Not quite, however. For although a biblical story is itself an incarnation of a religious truth and an independent form of its expression, it may, nevertheless, be enhanced by being hit off with a maxim. History note-book work provides for this very thing; and the note-book of religious masterpieces provides for parallels in psalms, hymns and discourses; and for memorizing as many of such passages as possible.

THE SPACE PROBLEM.

The second objection suggested proceeds upon the limitations of a Sunday-school plant. To this it may be said that where there is a will there is a way. The question of floor space is a separate one for every Sunday-school.

To begin with, less space is necessary for manual work than may be imagined. Even if every class has not a class-room, it is well always for economy of apparatus alone to have a map-room for sand-tables and map-making. In the absence of a room for the purpose, space has been found in a corner of a Sunday-school assembly room; in the galleries of at least one church, in the basement of another and on a superintendent's platform, curtained off for the purpose, in another. Seats in the Sunday-school room, church gallery or amen corners may be removed in

same cases to secure the extra space desired. Again, a class gathered about a sand-table takes up no more floor space than if seated in chairs; and classes can use a sand-table in turn on different Sundays.

A table or tables for paper-pulp work and map painting are not quite as difficult a problem. In the absence of a map-room or other special place for a large work table, small tables may be set in the center of a class where it is accustomed to sit.

THE TEACHER-TRAINING PROBLEM.

The third objection proposes the difficulty of untrained teachers. This condition must be met in very many schools.

But while manual methods may be easily abused, they are never sinned against so much as in their omission.

The training necessary is easily acquired. This stands to reason. By actual experiment children of nine years of age will frequently make just as good a paper-pulp map of Palestine as their brothers and sisters of twelve, when they all use the material for the first time. And children of eight and even five years of age have been known to make original drawings to illustrate pictures of biblical scenes, while one very successful teacher of a Young Men's Christian Association class of boys fifteen and sixteen years old has been considered ambitious for having boys of this age only copy illustrative drawings, which he made for them upon the blackboard. Some schools have no children less than twelve and thirteen write descriptions of biblical pictures, when the fact is that children of eight years readily do the same work, although, of course, not quite so well. Are not all of the manual methods expressly intended for children? And have not all of the operations been selected on purpose because they are easy to do on the first trial when done in the right order? And cannot grown-up teachers be depended upon to learn the same operations on a first trial? Obviously the manual operations themselves are easy enough to learn, especially with directions such as this paper offers.

The real difficulty lies in teachers' ignorance of the Bible. They will learn the geography of the Bible easily enough, of course, by the map-making prescribed, but they falter over their lack of knowledge of the subject-matter of the history. They find difficulty in using geography work because of not knowing accurately what it is to illustrate. It is one of the recommendations of manual methods that it drives teachers to Bible study and teacher-training classes. That teachers can make time for such study is proved by the experience of manual methods wherever they have been tried. The work is readily learned by a teacher, if he will only take the pains to do in advance whatever work he expects of his class.

At the same time something must be done to assist matters by means of school organization. The present Sunday-school superintendent has enough to do generally in fulfilling the duties ordinarily assigned him. His office needs to be specialized if more be required of it. A Director of Instruction may be appointed to take on the duties of inaugurating new methods of teaching and training the teachers in the practice of them. The best man for this work is almost always the pastor. He needs be a Sunday-school expert no less than a preacher. He can learn what he

requires his teachers to learn; especially as he knows more of the subject-matter than they do to begin with. He may very well be assisted by a Supervisor of Educational Methods. Often an elementary-school expert may be found for this office. He needs not be present every Sunday, in order to render very material assistance. One teacher of each department may be chosen its Head and superintend the work of the teachers of all of the grades of the department. This will co-ordinate the teaching. Special teachers may be appointed each to supervise the teaching of a different study of the curriculum, *e. g.*, biblical history, religious masterpieces, church history, missions or map-making. The Superintendent, Pastor, Director of Instruction, Supervisor, Heads of Departments, Special Teachers, Librarian, Secretary and Treasurer may constitute a Faculty of the school.

This is precisely the way in which the First Union Presbyterian Church Sunday-School of New York City has been organized. The Model Sunday-School of Teachers College is managed by the parents of its pupils. They have Membership, Executive and Curriculum Committees, a Superintendent, Assistant Superintendent and three Supervisors of Teaching. They all give their services; but teachers are paid; and the pupils pay tuition. These schools have a graded curriculum.*

It is a graded curriculum, after all, which offers the greatest advantage that school organization can provide teachers for biblical study. If a teacher has the life of Paul, for instance, to teach every year, he will read certainly a book on Paul, and, not unlikely a book every year. Why should a Sunday-school teacher be expected to know the whole of the Bible equally well, when such a burden is considered too great for a professor of a theological seminary? The secret of well-trained day school teachers and university professors lies in their being permitted to specialize. This is equally the secret of how to secure well-trained teachers for a Sunday-school.

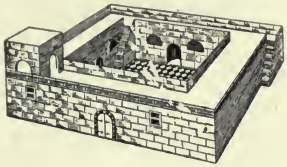
THE EXPENSE PROBLEM.

The fourth objection relates to expense.

Manual work is inexpensive. Considerable money may be spent to advantage in multiplying apparatus and materials, of course. But one complete set of what is necessary will answer for a large number of classes which may perform the various operations in turn.

Again, these things can be home-made, so that what would cost too much to buy may be had for the labor of making them. Oriental models can be made out of cardboard. They can be copied from the pictures of the panorama mentioned in the list of supplies below, or from the cuts in the advertisements of the models for sale. This has been done. A sand-table may be constructed by making a tray of the top of a common kitchen table, by nailing strips of wood, five inches wide, to the sides, and either painting the inside of the tray or lining it with enamel cloth, to prevent warping from the damp sand to be used. A galvanized-iron tray on saw-horses will serve the same purpose. Or the tray can be made of the wood of old packing-boxes and lined with enamel cloth. In one case a cardboard box, used by a clothing house to deliver goods, was lined with enamel cloth and used for a year. The expense was ten cents. Paper-pulp can be made from newspapers torn into very small pieces and soaked in cold water or

*See Appendix B.



AN ORIENTAL HOUSE WITH UPPER ROOM.

Made entirely of cardboard, eighteen inches square.

boiled and afterwards well stirred and kneaded with a stick. One set of crayons will do for three pupils at a time. Colored inks can be diluted with water without sacrificing satisfactory results. The cardboard of old card parcel boxes may be used for mounting paper-pulp maps. Note-books may be made by folding and stitching paper purchased at wholesale. As none of this construction work calls for skilled labor, it can be done by members of the Sunday-school themselves.

The following supplies are recommended both for excellence and economy:

Dixon oriental models, 17 especially valuable articles, at from 15 cents to $1.50 apiece.

Bible Panorama, picturing the objects represented by these models, $1.00.

Hammett sand-table, 3x3 feet, with tray on hinges for inclination after a map is moulded, $8.50.

Sand-tray of galvanized iron, 3x2½ feet, $2.75.

Klemm embossed maps of Palestine and the Exodus countries, 7x4½ inches each, 5 cents a pair; and of the Mediterranean Basin, 10x15 inches, 10 cents each.

McKinley prints of Palestine and the Mediterranean Basin, 5½x7½ inches, 10 cents a dozen.

Heath's prints of Palestine, for coloring, 15x12 inches, 2 cents.

Dissected Map of Palestine, 10x5 inches, 15 cents.

Paper pulp (American Writing Paper Company, Holyoke, Mass.), 6 cents a pound.

White enamel cloth for work-table, 20 cents a yard.

Iron-ware pans for paper-pulp receptacles, 6 inches in diameter, 15 cents.

Linoleum, ⅛-inch thick, for 8x10 inch pieces on which to mould paper-pulp maps, $1.00 a yard.

Short pencil crayons, 6 in a box, 75 cents a dozen boxes.

Rembrandt water-color boxes, 35 cents.

Water-color tubes, 20 cents apiece.

Hammett colored inks, 10 colors, $1.25 a box.

Quill camel's-hair brushes, 25 cents a dozen.

Water cups for dipping brushes, 48 cents a dozen.

Butter dishes, 2 cents.

Cardboard, 3-16 inches thick, for mounting paper-pulp maps, 22x44 inches, 25 cents.

Charcoal paper pads for color maps, 9x6 inches, 10 cents.

Blank books for picture-pasting, 8½x7 inches, 7 cents.

Note-books, 8½x7 inches, ruled, 10 cents.

Prints of biblical scenes and landscapes, 8x5½ inches, American S. S. Union, Brown, Heidelberg, Harper, Perry, Wilde, 1 cent each, or 120 for $1.00.

Similar prints, 3¼x3 inches, by Eliott, ½ cent each.

The larger prints on card, Sunday-School Commission series, 2 cents each.

Bible Study Union Primary Cards for coloring, 30 cents a year for five or more copies.

Pease Bible Symbols, 50 cents a set.

Photochromes of landscapes, 6½x8¾ inches, by Detroit Photo Co., 25 cents.

Stereographs of Palestine landscapes, Underwood and Underwood, 18 cents each, or $2.00 a dozen.

Stereoscopes, 90 cents each.

Hailmann's lintels, 1,000 in a box, 25 cents.

Relief Map of Palestine, by Burton, 4x3 feet, $12; 12x9 inches, $5.00.

Relief Map of Palestine, by Littlefield, 25x15 inches, $5.00; uncolored, $3.00.

Palestine, elevations presented in colors, by G. A. Smith, Scribner's, 5x4 feet, $5.00.

Stand Atlas of Biblical Geography, Ohman, 13 maps, 26x30 inches, $5.00.

Maps, Johnson, at $2.25.

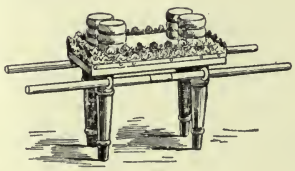
Maps, Levine-Dechant, $2.50.

Other wall map makers are Eiler, Whittaker and Union Press.

Blackboards pivoted on stands, Hammett, $1.50-$16.75, according to size.

Lap blackboards, without frames, two surfaces, 1½x2 feet, 50 cents.

These supplies may be obtained at the Diocesan House, 29 Lafayette Place, New York.



Appendix A.

THE ESSENTIALS OF A GOOD SUNDAY-SCHOOL.

I. Grading.

A Graded Curriculum.
Graded Text Books.
Graded Classes and Teachers.
Graduation and Graduate Courses.

II. Teaching.

Worship:
- *a.* Exposition, rehearsal and singing work.
- *b.* Actual worship.

Oral Work.
Dramatic Work.
Picture Work.
Memoriter Work.
Book Work.
Manual Methods:
- *a.* Model Work: Handling and even making models of oriental buildings, furniture, etc.
- *b.* Note-book Work: Picture-pasting, narrative and thesis work.
- *c.* Map-making: Relief, surface, line and point work.

Moral Practice: Direction in duties to self and others, collectively and individually performed.

III. Equipment.

Pictures: Prints and stereographs.
Maps: Relief and print maps.
Sand-tables.
Work-tables, for clay, paper-pulp, painting and drawing work.
Models of oriental dwellings, furniture, etc.
A Library of reference and desk books for teachers and pupils.
A Museum, with an annual exhibit of pupils' work.
An Assembly Room.
A Map-room, with relief and surface maps, sand- and work-tables, and a case of models.
A Separate Room for Every Class, with black-board, maps and pictures.
Chairs for Pupils, which admit of writing.

IV. Management.

A Principal.
A Faculty of the head teachers of different departments.
A Director of Instruction (the Pastor).
A Director of Benevolence.
A Supervisor of Educational Methods.
A Summer Vacation.
A Summer (Sunday) School, with special courses.
An Extension (or "Home") Department.

Appendix B.

A Sunday-School Curriculum.

Grades and Ages.	Religious Literature.	Biblical History.	Church History.
Kindergarten Dept.	Fairy and nature stories; fables; Creation to Noah; Bible passages; songs; hymns; poems.		
Grade I. 7th Year.	Psalm xxiii, Bible passages; hymns; poems; fairy stories; fables.	Stories of Jesus.	
Grade II. 8th Year.	Psalm i; Bible passages; poems; hymns; fairy stories; fables.	Stories of Jesus, Elijah, Elisha, Daniel, Paul, etc.	Pacific Islands: Paton, Cowan.
Grade III. 9th Year.	Psalm cxxi; Bible passages; poems; hymns; stories.	Stories of the patriarchs; biblical parallels.	Early America: Eliot, Brainard.
Grade IV. 10th Year.	Psalm xix; Bible passages; poems; hymns; stories.	History of Israel: Exodus and conquest; biblical and other parallels.	Africa: Livingstone, Alexander Mackay.
Grade V. 11th Year.	Psalm xviii, etc.; Bible passages; poems; hymns; Bunyan's Pilgrim's Progress (selections); stories.	History of Israel: Saul to Jeremiah; biblical and other parallels.	India: Carey, Duff.
Grade VI. 12th Year.	Proverbs; Bible passages; poems; hymns; stories.	History of Israel: Exile to Herod; biblical and other parallels.	Turkey: Hamlin, Jessup.

Grade VII. 13th Year.	Teaching of Jesus; biblical and other parallels; proverbs; poems; hymns.	Life of Christ; biblical and other parallels.	China Morrison, Nevius.
Grade VIII. 14th Year.	Teaching of Jesus; biblical and other parallels; Bible passages; poems; hymns.	Life of Christ; biblical and other parallels.	Japan and Formosa: G. L. Mackay, Neesima.
Grade IX. 15th Year.	Teaching of Paul; biblical and other parallels; Bible passages; poems.	Lives of Peter and Paul; biblical and other parallels.	Burmah and Siam: Judson, McGilvary.
Grade X. 16th Year.	Teachings of Paul and other New Testament writers; biblical and other parallels; poems.	Life of Paul; biblical and other parallels.	Early Church: Athanasius, Augustine.
Grade XI. 17th Year.	Bible manuscripts and versions; biblical masterpieces; literary parallels.	History of the Bible library; historical parallels.	Reformation: Luther, Calvin.
Grade XII. 18th Year.	Teachings of biblical writers; biblical masterpieces; literary parallels.	History of religion within the Bible; historical parallels.	Later Church: Whitefield, Wesley.
Graduate Courses. (Electives.) Adults.	Single Bible books; Apocryphal books; other religious masterpieces; literary study of the Bible; New Testament Greek.	Biblical history; historical parallels. THEORY AND PRACTICE Christian evidences; pagan religions; church work, settlements, charities; Sunday-school teaching; personal work.	History of theology; church history; mission history.

This curriculum is followed essentially in the Model Sunday-Schools of Union Theological Seminary and Teachers College, Columbia University, and the First Union Presbyterian Church, New York City, the Presbyterian Church, New Rochelle, New York, and many other Sunday-schools.

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